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is identified with AN-SHAR-GAL, one of his emanations, as <sup>11u</sup> *Anum sha kishshat shamē ū iršitim*, 'Anum the representative of the totality of heaven and earth,' corresponding to אֱלֹהֵי הַשָּׁמַיִם (Gen. 24, 2), or perhaps more exactly to קִנְהָ וְאֶרֶץ (Gen. 24, 2), or perhaps more exactly to שָׂמִים וְאֶרֶץ (*possessor*) (*ibid.*, 14, 19). He could well be identical with the South-Arabic *ilu*, by borrowing in one direction or another, if not by common inheritance, and his name was perhaps originally not pronounced *Anum* but *ilu* or *dingir* (comp. the equations in S<sup>a</sup> Col. II, 19. 20; *i-lu* = <sup>11u</sup> *A-nu-um*; *di-in-gir* = <sup>11u</sup> *A-nu-um*). If so, it may well be possible that אֱלֹהֵי עֵלְיוֹן is in every respect identical with *Anum*, i. e. *ilum* who is called in the Code of Hammurabi (Col. I, 1) AN *ši-rum*, 'the high(est) *Anum*.' The power, presence, and justice of the Babylonian gods, especially those connected with sun, moon, and stars, were by no means confined to the regions where they dwelt. Did not the Babylonians know that these luminaries shine everywhere? The cities were merely regarded as the central seats of the gods, their inhabitants, being in close relation with the gods, believed themselves to be looked upon by the gods with special favor.

In regard to sacrifices, the Old Testament conception differs from that of the other Semitic religions that no sacrifices can atone for sins, even committed unwittingly, against fellow-men, if there is no possibility of making amends for them, as murder, misconduct with a married woman, etc. God can only forgive sins in this world, if no human beings suffer by them.

## WEIR'S "ARABIC PROSE COMPOSITION"

*Arabic Prose Composition.* By T. H. WEIR, B.D., M.R.A.S.,  
Lecturer in Arabic in the University of Glasgow. Cambridge:  
at the UNIVERSITY PRESS, 1910. pp. 191.

THE road to Arabia is not a pleasant one. There is hardly a proper text-book enabling the student of Arabic to overcome the difficulties encountered at every step, and therefore any guide lending the student a helping hand must be highly welcome. The

present volume is intended to carry the student on from the rudiments of the language to advanced prose. It contains English exercises to be rendered into Arabic and an English-Arabic glossary, and is divided into four parts: Preliminary exercises (Part I) to be used during the study of grammar and syntax; easier prose (Part II) selected for the most part from the *Majani-l-'Adab* published by the Jesuit Fathers in Beyrout; easier newspaper extracts (Part III) from the weekly edition of the Cairo newspaper *Al-Muayad*. In these parts any consideration of style has been sacrificed to make the English reflect the Arabic expression as closely as possible. The advanced prose (Part IV) contains extracts from Lord Cromer's *'Modern Egypt,'* from *'The Times'* and other sources which were reproduced in an Arabic version in the columns of the *Al-Muayad*. The author attempts in this work to combine the study of modern and classical Arabic.

The book will render assistance to the student thoroughly acquainted with grammar and syntax. The way, however, for one not so far advanced will not be very easy. It would serve its purpose better and be of general use, if it had footnotes throughout the book like that of Socin's *'Translations into Arabic.'* The glossary ought to have been like that of Brünnow's *Chrestomathy*, especially in indicating in every case whether the verb governs the object directly or by means of certain prepositions. Thus it is not in every respect an ideal text-book. Still in default of something better, we must content ourselves for the time being with this work. The author, being a good Arabic scholar, could do much for the advancement of Arabic studies, if he would give the beginner a Reader with Arabic and English Exercises and at the head of each exercise a list of the words contained therein with short grammatical rules, and thus make the way for the beginner easy and pleasant.